

6
THE

CHRONOLOGY OF THE BIBLE,

SHOWING FROM THE SCRIPTURES AND UNDISPUTED
AUTHORITIES THAT WE ARE NEAR THE END OF
SIX THOUSAND YEARS FROM CREATION.

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BY S. BLISS.  
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"One day is with the Lord as a thousand years."—ST. PETER.
"The Seventh Day is the Sabbath of the Lord thy God."

Ex. 20 : 10.

"I gave them my Sabbaths to be a sign between me and them."

EZEK. 20 . 12.

"Which are a shadow of things to come."—ST. PAUL.

NEW-YORK:
PUBLISHED BY JOSHUA V. HIMES,
9 Spruce Street.

BOSTON:
14 Devonshire Street.

1843.

THE
CHRONOLOGY OF THE BIBLE.

That the coming of Christ would be at the end of six thousand years from the creation, has been the belief of those who look for the pre-millennial advent, ever since the days of the primitive church. And such a tradition is also traceable before the Christian era, among the Jewish writers, who expected, then would be fulfilled those great and glorious promises, given in the Old Testament.

For such a belief, we have no direct and positive proof in the word of God, but there are many passages from which it might be inferred. That one day is with the Lord as a thousand years, taken in connexion with the six days of creation—a type of the world's continuance, and the fact, that a period of one thousand years is to intervene between the first and second resurrections, may be considered as an instance of this nature. While therefore we do not rely upon the age of the world as any proof of Christ's immediate advent, yet if it can be shown from the most authentic source, that we must be near the end of the six thousand years, it may be regarded as strong collateral evidence in favor of the nearness of that event. We do not for one moment presume to say that we can prove this world is to a year, *just* six thousand

years old, as some portions of history are so obscure that we can only approximate to a correct chronology. We shall, therefore, only endeavor to show from the Bible and other sources, that no man can *disprove* that we are at, or near the very end of six thousand years from creation; and that the evidence is sufficiently conclusive for us to expect its completion in the end of all the prophetic periods, about the year 1843.

Dr. Jarvis justly remarks, that "If it were not for God's revelation, the past, beyond a comparatively small circle, would be almost as dark as the future. The books of the Old Testament afford us the only light by which we can eradicate the gloom." We shall therefore attempt to follow the Bible, and that alone, as far as it informs us; and what is remarkable, the Bible gives us an almost unbroken chain of chronology till within a few centuries of the Christian era; and where the Bible fails us, the united testimony of different and independent chronologists, is so harmonious, that there is but little dispute as to the chronology of that period. Where alone there is any dispute, we have the Bible for our guide.

It has been objected to the chronology of the Bible, that the Egyptians, Chinese, and other oriental nations, trace the history of their respective countries far beyond the era assigned by us for the creation. But it has been shown by able writers, that these supposed early periods of history are regarded by those respect-

ive nations as merely *fabulous* and *traditional*; and that the *authentic* history of *no nation* reaches back as far as the era we assign for the flood. The historic period of the Chinese begins only B. C. 2356 years—that of the Romans, which Varro calls the *Mythic*, B. C. 2353 years, and that of Egypt B. C. 2338; all of which fall about 150 years short of the flood. All profane history beyond that is professedly *fabulous*.

We will now begin with the creation, and present the evidence which the Bible gives us of the age of the world, according to the literal reading of the present Hebrew Bible. And in no case shall we deviate from it, unless preferring the sum of the years occupied by the Judges, as obtained by footing the several items given by the text, to the sum total in 1 Kings vi. 1, should be so considered.

CHRONOLOGY FROM CREATION.

Gen. v. 3—	“Adam lived an hundred and thirty years, and be- gat a son in his own like. ness after his image, and called his name Seth.”	A. M.	
		130	130
“ 6—	“And Seth lived 105 years and begat Enos.”	105	235
“ 9—	“And Enos lived 90 years and begat Cainan.”	90	325
“ 12—	“And Cainan lived 70 years and begat Mahala- leel.”	70	396

Gen. v. 15—	“And Mahalaleel lived 65 years and begat Jared.”	A. M. 65 460
“ 18—	“And Jared lived 162 years and begat Enoch.”	162 622
“ 21—	“And Enoch lived 65 years and begat Methuselah.”	65 687
“ 25—	“And Methuselah lived 187 years and begat Lamech.”	187 874
“ 28—	“And Lamech lived 182 years and begat a son, and he called his name Noah.”	182 1056
vii. 6—	“And Noah was 600 years old when the flood of waters was upon the earth.”	
viii. 13,	“And it came to pass in the 600 and 1st year, in the first month, the first day of the month, the waters were dried up from off the earth.”	600 1656
xi. 10—	“Shem was 100 years old and begat Arphaxad two years after the flood.”	2 1658
“ 12—	“And Arphaxad lived 35 years and begat Salah.”	35 1693
“ 14—	“And Salah lived 30 years and begat Eber.”	30 1723
“ 16—	“And Eber lived 34 years and begat Peleg.”	34 1757
“ 18—	“And Peleg lived 30 years and begat Reu.”	30 1787

Gen. xi. 20—“And Reu lived 32 years and begat Serug.”	A. M. 32 1819
“ 22—“And Serug lived 30 years and begat Nahor.”	30 1849
“ 24—“And Nahor lived 29 years and begat Terah.”	29 1878
“ 32—“And the days of Terah were 205 years; and Terah died in Haran.”	205 2083

Acts vii. 4—Stephen says of Abraham, “And from thence when his father was dead, he removed him into this land wherein ye now dwell.” The Exode must therefore have begun with Terah’s death. Ex. xii. 40, 41, “Now the sojourning of the children of Israel was 430 years. And it came to pass at the end of 430 years, even the self same day it came to pass, that all the hosts of the Lord went out from the land of Egypt.” This agrees with St. Paul, Gal. iii. 17. 430 2513

Josh. v. 6—“The children of Israel walked 40 years in the wilderness.” 40 2553

NOTE. To this period the Bible has given us a connected unbroken chain of Chronology; but here we have a break in the chain, which the Bible does not supply—viz. the length of the reign of Joshua, and the continuance of the elders and anarchy. Josephus says, that of the former was 25 years, and that of the latter, 18

years. The question then is, does Josephus give us a *probable* length of time for these periods?

In support of this, the Bible gives us the following evidence. Ex. xxxiii. 11, "And the Lord spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp; but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle." Joshua could not have been more than 45 at this time, and been considered a *young man*. This would make him six years older than Caleb, see Josh. xiv. 7. Then 40 years in the wilderness would make him 85 at the death of Moses, when he entered Canaan. Josh xxiv. 29. "And it came to pass after these things, that Joshua the son of Nun, the servant of the Lord, died, being 110 years old." This would make his reign 25 years. Dr. Jarvis assigns the same time to him. 25 2578

For the elders and anarchy, Mr. Miller gives 18 years on the authority of Josephus. This interregnum continued till the death of all the elders who outlived Joshua, Judges ii. 7, 8, 10, "And the people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great

works of the Lord, that he did for Israel. And Joshua the son of Nun, the servant of the Lord, died, being a hundred and ten years old." "And also all that generation were gathered unto their fathers : and there arose another generation after them, which knew not the Lord nor yet the works which he had done for Israel."

A. M.

As all who entered the wilderness over 20 years except Joshua and Caleb, died in the wilderness : and as Joshua could not have been less than 45 when he entered, he must have been at least 25 years older than any of the elders who came out of the wilderness. 18 years is, therefore, a reasonable time for this period. But as Dr. Jarvis assigns 16 years, and as we wish to differ from him only when the Bible compels us, we shall call it the same.

16 2594

Thus far we have not varied from the chronology of Dr. Jarvis. But now we have a period extending to the reign of Saul, which is covered by the chronology of the Bible ; and all the light which can be thrown upon it, must be obtained from the Bible. There is a discrepancy here, between the sum of the years occupied by the Judges, as obtained by footing the several items given by

A. M.

the text, which will be seen below, and the sum total in 1 Kings vi. 1, which gives 480 years from Egypt to the building of the temple in the fourth year of Solomon. This would give but 311 years from Joshua, till the time of Samuel, which Paul says was about 450 years. Acts xiii, 20, "And after that, he gave unto them judges, about the space of 450 years, until Samuel the prophet." Paul accords with Josephus, and also with the sum of the items in the text of Judges, which with the elders is 446 years. There must, therefore, be some error in the text of the Judges, or in the text of Kings. The latter would seem the most likely, as there the mistake would be all in one passage, while an error in the text of the Judges must occur in many places, as there is no one period of the length of the discrepancy. We know not that there are any different readings of the text in the Judges; while of the text in Kings, the Jews in China, who separated from their brethren in the first century of the Christian era, read 592 years. *Jahn's Hebrew Commentary*. To reconcile the length of the Judges with the text in Kings, the only plausible method has been to suppose some of the Judges were

contemporaneous ; but this is opposed to the language of Scripture, which describes one judge as being after another.

A. M.

Judges iii. 7, 8,—“ And the children of Israel did evil in the sight of the Lord.” “ Therefore the anger of the Lord was hot against Israel, and he sold them into the hand of the king of Mesopotamia ; and the children of Israel served Chushan-rishathaim 8 years.”

8 2602 .

Judges iii. 9, 11—And when the children of Israel cried unto the Lord, the Lord raised up a deliverer to the children of Israel, who delivered them, even Othniel the son of Kenaz.” And the land had rest 40 years.”

40 2642

Judges iii. 12, 14—“ And the children of Israel did evil again in the sight of the Lord, and the Lord strengthened Eglon king of Moab against Israel.” “ So the children of Israel served Eglon, the king of Moab, 18 years.”

18 2660

Judges iii. 15, 30—“ But when the children of Israel cried unto the Lord, the Lord raised them up a deliverer, Ehud, the son of Gera.” “ So the land had rest 80 years.”

80 2740

Judges iv. 1—3—“ And the children of Israel did evil again in the sight of the Lord, when Ehud was

dead. And the Lord sold them into the hand of Jabin, king of Canaan." A. M.
 "And 20 years he mightily oppressed the children of Israel." 20 2760

Judges iv. 4, 14, 23—"And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time."
 "And Deborah said unto Barak, Up; for this is the day in which the Lord hath delivered Sisera into thine hand."
 "So God subdued on that day Jabin the king of Canaan." v. 31, "And the land had rest 40 years." 40 2800

Judges vi. 1—"And the children of Israel did evil in the sight of the Lord: and the Lord delivered them into the hand of Midian 7 years." 7 2807

Judges vi. 14—"The Lord appeared unto Gideon, "and said, Go, in this thy might, and thou shalt save Israel from the hand of the Midianites."—
 viii. 28, "Thus was Midian subdued before the children of Israel. And the country was in quietness 40 years in the days of Gideon." 40 2847

Judges viii. 33; ix. 6, 22, 54—"And it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim." "And all the men of Shechem gathered together, and all the house of Milo, and went, and made Abimelech king." "When Abime-

lech had reigned three years over Israel, then God sent an evil spirit between Abimelech and the men of Shechem." "And he died."

3 2850

Judges x. 1, 2—"And after Abimelech there arose to defend Israel, Tola." "And he judged Israel 23 years, and died."

23 2873

Judges x. 3, 5—, And after him arose Jair, a Gileadite, and judged Israel 22 years." "And Jair died."

22 2895

Judges x. 6, 7, 8—"And the children of Israel did evil again in the sight of the Lord." "And he sold them into the hands of the Philistines." "They vexed and oppressed the children of Israel 18 years."

18 2913

NOTE. Here the Lord raised up Jephthah, who to the demand of the children of Ammon, that he should restore the land to them that Israel took from them when they came out of Egypt, replied, xi. 26. "While Israel dwelt in Heshbon and her towns and Aroer and her towns, and in all the cities that be along by the coasts of Arnon, 300 years, why therefore did ye not recover them within that time?" This would imply that Israel had been firmly settled before that time. To the beginning of the captivity out of which they were just delivered, from the elders and anarchy was 301 years, according to this chronology.

Judges xi. 32—"So Jephthah passed over unto the children of Ammon to fight against them; and the Lord delivered them into his hand." xii. 7—"And Jephthah judged Israel 6 years."	A. M. 6 2916
Judges xii. 8, 9—"And after him Ibzan of Bethlehem, judged Israel." "And he judged Israel 7 years."	7 2926
Judges xii. 11—"And after him Elon, a Zebulonite, judged Israel; and he judged Israel 10 years."	10 2936
Judges xii. 13, 14—"And after him Abdon" "judged Israel," "and he judged Israel 8 years."	8 2944
Judges xiii. 1—"And the children of Israel did evil again in the sight of the Lord; and the Lord delivered them into the hands of the Philistines 40 years." <i>During this captivity</i> Sampson judged Israel 20 years, xvi. 31.	40 2984

From the first captivity we have had an unbroken chain of chronology, to the death of Sampson. How long Israel served the Philistines after Sampson's death before their 40 years' servitude ended, we are not informed; but that this servitude did end before Eli arose to judge Israel, we learn from Judges xxi. 24, 25. After they had slaughtered the children of Benjamin, we read, that "The children of Israel departed thence at that

time *every man* to his tribe, and to his family, and they went out from thence *every man* to his *inheritance*. In those days there was no king in Israel: every man did that which was right in his own eyes."

A. M.

After this we read, 1 Sam. iv. 10, 11, 18, that "the Philistines fought, and Israel was smitten, and they fled every man into his tent, and there was a very great slaughter." "And the ark of God was taken." When Eli heard this, "he fell from off his seat backward, by the side of the gate, and his neck brake, and he died: for he was an old man and heavy. And he had judged Israel 40 years."

40 3024

Judges vii. 2—"And it came to pass while the ark abode in Kirjath-jearam, that the time was long; for it was 20 years."

20 3044

Judges vii. 15,—“And Samuel judged Israel all the days of his life.” How long he judged Israel after the ark was restored, we are not informed; but as he lived to be old, and could not have been more than 38 when Eli died, it is reasonable to suppose that he judged Israel after the ark was restored, before Saul was made king; but as we have no certain evidence, we shall add no additional time.

- Acts xiii. 21—"And afterwards they desired a king: and God gave unto them Saul the son of Cis," "by the space of forty years." A. M. 40 3084
- 2 Sam. v. 4, 5—"David was 30 years old when he began to reign, and he reigned 40 years. In Hebron he reigned over Judah 7 years and six months: and in Jerusalem he reigned 33 years over all Israel and Judah." See 1 Kings ii. 10, 11. 40 3124
- 1 Kings ii. 12—"Then sat Solomon upon the throne of David his father." 2 Chron. ix. 30, "Solomon reigned in Jerusalem over all Israel, 40 years." 40 3164
- 2 Chron. ix. 31—"And Rehoboam his son reigned in his stead." xii. 13, "Rehoboam was 41 years old when he began to reign, and he reigned 17 years in Jerusalem." 17 3181
- 2 Chron. xii. 16—"And Abijah his son reigned in his stead." xiii. 2, "He reigned 3 years in Jerusalem," 3 3184
- 1 Kings xv. 8, 10—"And Abijah (Abijah) slept with his fathers" "and Asa his son reigned in his stead." "And 41 years reigned he in Jerusalem." 41 3225
- 1 Kings xv. 24—"And Asa slept with his fathers." "And Jehoshaphat his son reigned in his stead." xxii. 42, "Jehoshaphat was 35 years old when

he began to reign ; and he reigned 25 years in Jerusalem." A. M.
25 3250

2 Kings viii. 16, 17—" And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat being then king of Judah, Jehoram the son of Jehoshaphat, king of Judah, began to reign." " And he reigned eight years in Jerusalem."

NOTE. As Jehoram began to reign while his father was still king of Judah, if we give the whole of the 25 years of Jehoshaphat's reign, we must give the reign of Jehoram only from the death of his father. We find by 2 Kings iii. 1, that " Jehoram the son of Ahab began to reign over Israel in Samaria, in the 18th year of Jehoshaphat, king of Judah, and reigned 12 years." Jehoshaphat must therefore have lived to the 8th year of Joram of Israel; and as Jehoram of Judah began to reign while his father was king, in the 5th year of Joram of Israel, he must have reigned three years with his father, and five alone. Dr. Jarvis gives 8 years for this period.

5 3255

2 Kings viii. 24, 25, 26—" And Joram slept with his fathers ;" " and Ahaziah his son reigned in his stead. In the 12th year of Joram, the son of Ahab king of Israel, did Ahaziah the son of Jehoram king of Judah begin

to reign; 22 years old was Abaziah when he began to reign, and he reigned one year in Jerusalem."

A. M.

1 3256

2 Kings xi. 1, 2, 3, 20—"And when Athaliah the mother of Abaziah saw that he was dead, she arose and destroyed all the seed royal." "Joash the son of Abaziah" was "hid in the house of the Lord 6 years. And Athaliah did reign over the land." "And they slew Athaliah with the sword."

6 3262

2 Kings xii. 1—"In the 7th year of Jehu, Jehoash began to reign; and 40 years reigned he in Jerusalem."

40 3302

2 Kings xii. 20, 21—"And his servants arose, and made a conspiracy, and slew Joash." (Jehoash.) "And Amaziah his son reigned in his stead." xiv. 1, 2—"In the 2nd year of Joash son of Jehoahaz king of Israel, reigned Amaziah the son of Joash king of Judah;" "and reigned 29 years in Jerusalem."

29 3331

NOTE.—Here we find an interregnum after the death of Amaziah of 11 years. It is thus shown. Jehoash king of Israel reigned 16 years. (2 Kings xiii. 10.) Amaziah of Judah began to reign in the second year of Joash, and reigned 29 years, (2 Kings xiv. 1, 2,) or 15 years after the death of Jehoash, (2 Kings

A. M.

xiv. 17.) Jehoash of Israel was succeeded by Jeroboam, who was contemporary with Amaziah 15 years; so that Amaziah was slain in the 16th year of Jeroboam; and was subsequently succeeded by his son." 2 Kings xv. 1, "In the 27th year of Jeroboam king of Israel, began Azariah son of Amaziah, king of Judah, to reign." From the 16th year of Jeroboam, when Amaziah died, to the 27th year when Azariah began to reign, was 11 years of interregnum. In this, Archbishop Usher and Dr. Hales, and also Dr. Jarvis, concur.

11 3342

2 Kings xv. 2—"Sixteen years old was he (Azariah) when he began to reign, and he reigned 52 years in Jerusalem."

52 3394

2 Kings xv. 7—"So Azariah slept with his fathers:" "and Jotham his son reigned in his stead." 38 v. "And he reigned 16 years in Jerusalem."

16 3410

2 Kings xv. 38—"And Jotham slept with his fathers?" "and Ahaz his son reigned in his stead." xvi. 2, "Twenty years old was Ahaz when he began to reign; and reigned 16 years in Jerusalem."

16 3426

2 Kings xvi. 20—"And Ahaz slept with his fathers; "and Hezekiah his son reigned in his stead." xviii. 2,

"And he reigned 29 years in Jerusalem."

A. M.
29 3455

2 Kings xx. 21—"And Hezekiah slept with his fathers: and Manasseh his son reigned in his stead."

2 Kings xxi. 9—12 "And Manasseh seduced them to do more evil than did the nations whom the Lord destroyed before the children of Israel. And the Lord spake by his servants the prophets, saying, because Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin with his idols: Therefore thus saith the Lord God of Israel, Behold I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle. And I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down. And they shall become a prey and a spoil to all their enemies;" 2 Chron. xxxiii. 11, "Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which, took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon." This was B. C. 677, and from this time they never recovered their independence. Here began the seven times or 2520 years

that the power of the holy people was to be scattered. xxi. 1—"Manasseh was 12 years old when he began to reign, and reigned 55 years in Jerusalem.

A. M.

55 3510

2 Kings xxi. 18. 19—"And Manasseh slept with his father's," "And Amon his son reigned in his stead." "And he reigned two years in Jerusalem."

2 3512

2 Kings xxi. 23, 26—"And the servants of Amon conspired against him, and slew the king in his own house." "And Josiah his son reigned in his stead," xxii. 1—"And he reigned 31 years in Jerusalem."

31 3543

2 Kings xxiii. 30, 31, 34, 36—"And the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead." "And he reigned 3 months in Jerusalem." "And Pharaoh-nechoh made Eliakim the son of Josiah, king in the room of Josiah his father, and turned his name to Jehoiakim." "And he reigned 11 years in Jerusalem

A. M.

11 3554

2 Kings xxiv. 6, 8—"So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead," "and he reigned in Jerusalem 3 months." 10-12, 14, "And at that time the servants of Nebuchadnezzar king of

Babylon, came up against Jerusalem, and the city was besieged. And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it. And Jehoiachin the king of Judah went out to the king of Babylon, he and his mother, and his servants, and his princes, and his officers : and the king of Babylon took him in the eighth year of his reign." " And he carried away all Jerusalem, and all the mighty men of valor, even 10,000 captives, and all the craftsmen and smiths ; none remained save the poorer people of the land."

A. M.

NOTE. Here then began the 70 years captivity predicted in Jeremiah xxv. 9—11, " Behold, I will send and take all the families of the north, saith the Lord, and Nebuchadnezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and a hissing, and perpetual desolations. Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle. And this whole land shall be

a desolation, and an astonishment; and these nations shall serve the king of Babylon 70 years." This is a period covered by the sure word of prophecy, which thus marks its commencement.

The close of this period is also marked in the prophecy, Jer. xxv. 12. "And it shall come to pass, when 70 years are accomplished, that I will punish the king of Babylon, and that nation saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations." This is shown by Daniel to have been literally fulfilled. Dan. v. 1, 4, 5, 30, 31, "Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone. In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote. In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old."

These 70 years must therefore have ended with the death of Bel-

A. M.

shazzar, and the subversion of the Chaldean empire, in the first year of Cyrus king of Persia.

A. M.

70 3624

It is supposed that in the attack upon Babylon, when Darius, the uncle and father-in-law of Cyrus, took the kingdom, that Cyrus commanded and acted for his uncle ; and that Darius was associated with Cyrus in the government at Babylon during 2 years to his death. This is also the view of Dr. Jarvis. Consequently, the first of Cyrus began with the death of Belshazzar, which harmonizes Ptolemy with Daniel ; and also Dan. v. 31, with 2 Chron. xxxvi. 22, 23, " Now in the first year of Cyrus king of Persia, that the word of the Lord spoken by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, thus saith Cyrus king of Persia, All the kingdoms of the earth hath the Lord God of heaven given me ; and he hath charged me to build him a house in Jerusalem, which is in Judah. Who is there among you of all his people ? The Lord his God be with him, and let him go up."

We have thus brought down the chronology of the world to the end of

the 70 years captivity, which is as far as the chronology of the Bible gives us any clue to the time. But what is remarkable, where the chronology of the Bible fails us, we have no less than three distinct and independent chronologies, of as many different nations, all agreeing. The end of the 70 years captivity, according to Dr. Jarvis, was in the year B. C. 537—the first year of the sole reign of Cyrus or 536 years before the Christian era.

A. M.

536 4160

From the Christian era to the end of the current year, is

1843 6003

Thus far we have followed the chronology of the Hebrew text; and for every period where that has failed us, we have taken the chronology as given by Dr. Jarvis; and such is the result. Our object has not been to *prove* this earth *just* 6000 years old, but only to show from the the best evidence, that it cannot vary far from it: and that we may live continually in expectation of the consummation of that period. It will be seen that we have made no allowance for the odd days, or months, that some of the periods may have varied from even years, when they are given in round numbers. The sum of these might reduce the 6003 to 6000. We feel more satisfied with this result, than we should if it gave no time with which to make up such a deficiency.

We have before us the Chronology of an

Episcopal clergyman, the Rev. A. B. Chapin, A. M. Mem. Conn. Acad. Arts and Sci. ; Mem. Yale Nat. His. Soc. ; and Minister St. James Church, New Haven, Ct. It was first published in the Quart. Christ. Spect. Nov. 1838, before Mr. M's Chronology appeared ; and in every instance where we have varied from the chronology of Dr. J., and taken that of the Heb. text, with the exception of the reign of Jehoram, it agrees with the chronology here given. From the 7th year of Artaxerxes Longimanus, to the Christian era, Mr. Chapin makes 2 years less than Dr. J. has given, and in our view is correct. This, making no allowance for odd days or months, would make the chronology of the world 6001 years ; and brings the 7th year of Artaxerxes Longimanus, in the year B. C. 457, where we commence the 2300 days and 70 weeks of Daniel. After the 70 years captivity commenced, Nebuchadnezzar made Mataniah his father's brother, king, and changed his name to Zedekiah, who reigned 11 years in Jerusalem, *during* the 70 years captivity, doing evil in the sight of the Lord. "For through the anger of the Lord, it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon." 2 Kings xxiv. 17—20 ; also compare 2 Chron. xxxvi. 14—17, 19,—21, "Moreover, all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen : and polluted the house of the Lord which he had hallowed

in Jerusalem. And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling-place: but they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy. Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age; he gave them all into his hand. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia; to fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths; for as long as she lay desolate she kept Sabbath, to fulfil three-score and ten years."

Some date the 70 years from the destruction of the temple to the time it was rebuilt. The prophecy, however, seems to indicate that the first captivity is the time from which to date it. But the 70 years are fulfilled in either case.

The above evidence drawn from the word of God, in connection with those chronological periods respecting which there is no dispute, is

conclusive evidence, we believe, that the vision will not necessarily be longer delayed, for the prophetic periods harmoniously to terminate in the fulness of times, at the expiration of six thousand years from creation.

According to Dr. Jarvis, the commencement of the first servitude was from creation 2594

According to Mr. Chapin, this was before the Christian Era. 1563

Since the Christian Era, is 1843

This makes the sum total from creation, 6000

**THE ANTIQUITY OF THE TRADITION OF THE EARTH'S
EXISTENCE TO CONTINUE 6000 YEARS IN ITS
PRESENT STATE.**

Antiquity can never prove error true ; neither can the plea of novelty disprove a truth. We therefore refer to the *antiquity* of the tradition of the 6000 years' duration of the present dispensation, not as any proof of its correctness, but simply to take from it the prejudice of singularity and novelty, with which many regard it. We first find it brought to view by the ancient Jewish Rabbins.

"As for my opinion," saith R. Menasse, "I think that after six thousand years, the world shall be destroyed, upon one certain day, or in one hour; that the arches of heaven shall make a stand, as immovable ; that there will be no more generation or corruption ; and all things by the resurrection shall be renovated, and return to a better condition." Menasse also as-

assures us that "this out of doubt, is the opinion of the most learned Aben Ezra," who looked for it in the New Earth of Isaiah 65 : 17.

IRENÆUS flourished A. D. 178. He was Bishop of Lyons, and says, "in as many days as this world was made, in so many thousand years it is perfected ; for if the day of the Lord be as it were a thousand years, and in six days those things that are made were finished, it is manifest, that the perfecting of those things in the six thousandth year, when anti-Christ reigning 1260 years, shall have wasted all things in the world, &c., then shall the Lord come from heaven in the clouds, with the glory of his Father."

BARNABAS says, "The spirit of the Lord is upon me, because he hath appointed ME to proclaim the acceptable year of the Lord, and *the day of restitution.*" He then adds—"Furthermore, it is written concerning the Sabbath, 'Sanctify the Sabbath of the Lord with pure hands and with a clean heart.' And elsewhere he saith : 'if thy children shall keep my *Sabbaths* then will I put my MERCY on them ;' (alluding to the mercy promised to Abraham :) and even in the beginning of creation he makes mention of the Sabbath : 'And God made in six days, the works of his hands, and he finished them on the *seventh* day, and he rested on the *seventh* day, and sanctified it. Consider, my children, what that signifies :—'He finished them in six days.' The meaning is this : that in six thousand years, the Lord will bring all things

to an end. For with him one day is a thousand years, as Himself testifieth saying: 'Behold this day shall be as a thousand years,' therefore, children, in six days (i. e. in 6000 years) shall all things be accomplished. And what is that he saith,—*'He rested the seventh day?'* He meaneth that when his Son shall come, and abolish the Wicked One, and judge the ungodly, and change the sun and moon and stars, then he shall gloriously rest in the seventh day. He adds, lastly: 'Thou shalt sanctify it with clean hands and a pure heart, (alluding here to circumcision being of the heart.) Wherefore we are greatly deceived if we imagine, that any can now sanctify the day which God hath made holy, without having a heart pure in all things. Behold, therefore, he will *then* truly sanctify it with blessed rest, when we have received the *righteous promise*;—when iniquity shall be no more, *all things being renewed* by the Lord; and shall then be able to sanctify it, being ourselves holy." See sec. xiv. xv. Epistle of Barnabas.

CYPRIAN, Bishop of Carthage, flourished A. D. 222. His writings are held in great esteem among all the Godly. He speaks of the six thousand years' completion and perfection fulfilled. The testimony of all the fathers is so general and concurrent on the universality of this belief, that this point cannot be denied without impeaching their veracity.

LACTANTIUS, who lived about A. D. 310, says in his "Book of Divine Institutions," "Let philosophers know, who number thousands of

years, ages since the beginning of the world, that the six thousandth year is not yet concluded or ended. But that number being fulfilled, of necessity there must be an end, and the state of human things must be transformed into that which is better." This he proves from God's making the world in six days.

The learned JOSEPH MEDE, called the "illustrious Mede," says, "The divine institution of a Sabbatical, or seventh year's solemnity among the Jews, has a plain typical reference to the seventh chiliad, or millenary of the world, according to the well known tradition among the Jewish Doctors, adopted by many in every age of the Christian church, that this world will attain to its limit at the end of six thousand years."

The Rev. RICHARD CLARK, in his essay on the number *seven* takes a similar view. He also says in his treatise on the prophetical numbers of Daniel and John, that "The six thousand years preceding the Sabbath of rest" "will be cut short in righteousness."

THOMAS BURNET, in his "Theory of the Earth," printed in London A. D. 1697, states that it was the *received opinion* of the primitive church *from the days of the apostles to the council of Nice*, that this earth would continue six thousand years, when the resurrection of the just and conflagration of the earth, would usher in the millennium and reign of Christ on earth,

Gibbon, in his Decline and Fall of the Roman Empire, speaking of the faith and character of

primitive Christians, says :—" The ancient and popular doctrine of the Millennium was *intimately connected* with the second coming of Christ. As the works of the creation had been finished in six days, their duration in a present state, according to a tradition which was attributed to the prophet Elijah, was fixed at six thousand years. By the same analogy, it was inferred that this long period of labor and contention, which was now almost elapsed, [the early Christians supposed the world was about 6020 years old in their day] would be succeeded by a joyous Sabbath of a thousand years—and that Christ, with the triumphant band of saints, and the elect who had escaped death, or who had been miraculously revived, would reign upon the earth till the time appeared for the last resurrection."

John Bunyan, the pious author of the *Pilgrims Progress*, says: "God's blessing the Sabbath Day, and resting on it from all his works, was a type of that glorious rest that Saints shall have when the *six days* of this world are fully ended. This the Apostle asserted in the 4th chapter to the Hebrews, 'there remaineth a *rest* (or the keeping of a Sabbath) to the people of God,' which Sabbath, as I conceive, will be the seventh thousand of years which are to follow immediately after the earth has stood six thousand years first. For as God was six days in the works of Creation and rested on the seventh, so in six thousand years he will perfect his works and providences that

concern this world. As also he will finish the toil and travail of his Saints, with the burden of the beasts and the curse of the ground, and bring all into rest for a thousand years. A day with the Lord is a thousand years; wherefore this blessed and desirable time is also called a day, a great day, that great and notable day of the Lord, which shall end in the eternal judgment of the world. God hath held this forth by several other shadows, as the Sabbath of weeks, the Sabbath of years, and the Great Jubilee."—Works vol. 6, p. 301.

Again he says: "None even saw this world as it was in its first creation but Adam and his wife, neither will any see it until the Manifestation of the children of God; that is, until the redemption or resurrection of the Saints. But then it shall be delivered from the bondage of corruption into the glorious liberty of the children of God."—Ib. p. 329.

Among more modern writers, we find that Luther, Calvin, Melancthon, and Knox, preserved substantially the ancient faith, and did not believe in the conversion of the world before Christ's coming. Thus, so far from our doctrines being new and heretical, they are the republication of the sentiments of those champions of the Reformation.

LUTHER, in his Commentary on John 10: 11—16, "Other sheep I have," &c., writes thus: "Some, in explaining this passage say, that before the latter days, the whole world shall become Christians. This is a falsehood, forged

by Satan, that he might darken sound doctrine, that we might not rightly understand it. Beware, therefore, of this delusion."

In another place he uses the following striking language: "I am persuaded that verily the day of judgment is not far off: yea, will not be absent above **THREE HUNDRED YEARS LONGER.**" Thus it will be seen that, by the "latter days," he must have referred to the time following the resurrection, before which time he did not expect the Millennium, for he proceeds: "The voice will soon be heard; 'Behold the Bridegroom cometh!' God neither will nor can suffer this wicked world much longer, but must strike it with the judgments of his **DAY OF WRATH**, and punish the rejection of his word." Luther died in 1546, and of course the three hundred years from the time he wrote, must be *now expiring*.

MELANCTHON, "Luther's fellow laborer in the Reformation," was the author of the Augsburg Confession, "which," says the Rel. Enc., "may be considered as the creed of the German Reformers, especially of the more temperate among them." The seventeenth article says: We "condemn those who circulate the judaizing notion that, *prior to the resurrection of the dead*, the pious will engross the government of the world, and the wicked be oppressed."

CALVIN, in his Institutes, maintained the doctrine of the new earth, or the "restoration," and says: "I expect, with Paul, a reparation of **ALL** the evils caused by sin, for which he

represents the creatures as groaning and travailing." This was the millennium he looked for.

JOHN KNOX, "the great champion of the Scottish Reformation," (who died in 1572) in his Liturgy, speaking of the reforming of the face of the whole earth, says: "Which never was, nor yet shall be, till the righteous King and Judge appear for the restoration of all things."

The above are but a few of the many testimonies which might be adduced in proof of the antiquity of this belief; but here are enough to show that it is of no modern origin. As therefore we are evidently at the very termination of the 6000 years, we are at the very point of time when all the honored names of antiquity would be looking for the coming of the Lord. Well, then, may we live in continual expectation of this glorious event, when we find the fulfilment of the prophecies, the signs of the times, and the prophetic periods, all harmonizing in the completion of this period.

Boston, Sept. 1st, 1843.

